



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

WIDENER LIBRARY



HX I4AB 7

Minister's Handbook

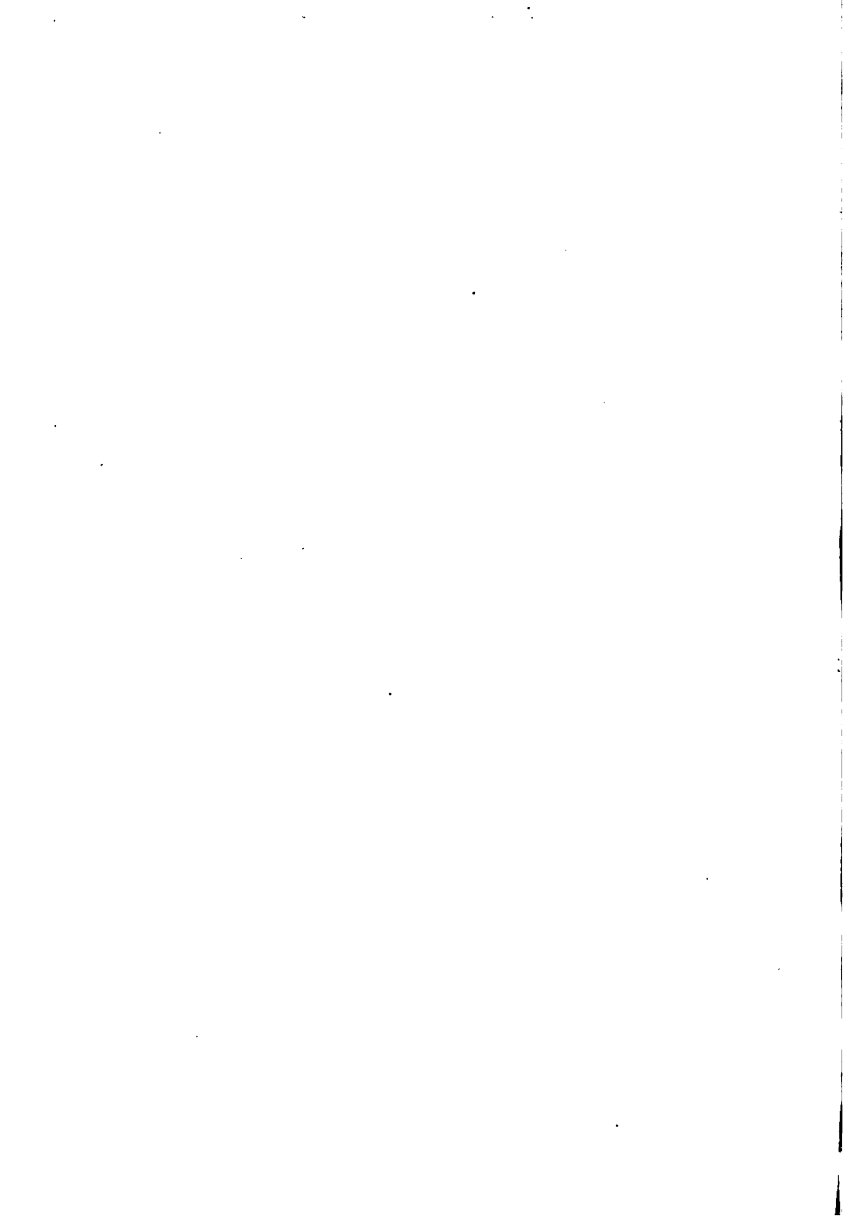
Harvard College Library



**The
Geraldine and Nathan
Snyder
Judaica Book Fund**

Established by
Nathan Snyder
Class of 1956
and
Geraldine Snyder
and their children
Hannah and Alexander

IN THE COURT
OF THE COMMONS
AT WESTMINSTER



Minister's Hand Book

EDITED AND PUBLISHED

BY

The Central Conference of American Rabbis

NEW YORK CITY

Bloch Publishing Co., Sales Agents

1917

24652

Copyright, 1917

by

The Central Conference of American Rabbis



J. F. TAPLEY CO.

NEW YORK

TABLE OF CONTENTS

	PAGE
Service for Laying the Cornerstone of a Synagogue	5
Service for Dedication of a Synagogue	7
Service for Observance of a Congregational Anni- versary	13
Service for the Consecration of a New Home . .	16
Service at Circumcision	19
Public Service Prayer for Naming of a Child . .	21
Confirmation Service	22
Conversion Service	32
The Marriage Ceremony	37
Silver and Golden Wedding Anniversary	40
Public Service Prayer for Persons Recently Mar- ried	42
Public Service Prayer for Persons Starting on a Journey	43
Public Service Prayer for the Sick	44
Public Service Prayer of Thanksgiving for Re- covery from Illness or Rescue from Danger .	45
Confession for One in Imminent Danger of Death .	46
Funeral Service	49
Public Service Prayer in Memory of One Recently Deceased	55
Public Service Prayer for the Anniversary of Death	56
Public Memorial Service	57
Service at the Dedication of a Tombstone	58
Service for the Consecration of a Cemetery . . .	64

Service for Laying the Cornerstone of a Synagogue

Anthem

Choir

Opening Prayer

○ LORD, OUR GOD AND GOD OF OUR FATHERS, we ask that Thy blessing may rest upon us in this sacred hour. We have come to lay the corner-stone of a house to be dedicated unto Thee and Thy worship. Grant that even now its glorious purpose may be made manifest and its consecrating influence abide with us for all time to come.

May it be Thy will to prosper the progress of this edifice. May its foundations be laid in righteousness, so that its walls may be called 'salvation' and its gates 'praise'. May neither hurt nor harm come to any who labor here. We know, O Lord, that unless Thou art with us, the workmen work in vain and the watchmen keep vigil for naught.

May this stone, which we are now about to set in its place, be a stone tried and well founded—a sure support of all that rests thereon. Grant that through the inspiration of this hour we may be enabled not alone to uprear this house, but also to build within our hearts a sanctuary wherein Thy presence may ever dwell. Establish Thou the work of our hands; yea, the work of our hands establish Thou it. AMEN.

Here follows a short address by the Chairman of the Building Committee, containing a statement of the plan of the building to be constructed. An address should then be delivered, preferably by a Rabbi.

Anthem

Choir

(At this point the cornerstone is to be placed at the eastern corner of the building. Into the stone should be put objects of current congregational, wider Jewish and general communal interest. The outside of the stone should contain an inscription with the name of the congregation, the year of its organization and the year of the erection of the new building, according to the current and Jewish calendar.)

As the cornerstone is being put in place by the President of the Congregation, he recites the following words:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה :

“Be praised, O Lord our God, King of the Universe, Who hast granted us life, sustained us and permitted us to celebrate this happy occasion.”

וְהָאֵבֶן הַזֹּאת אֲשֶׁר-שָׁמַתִּי מִצָּבָה יִהְיֶה בֵּית אֱלֹהִים :

“And this stone which I have set up for a pillar shall be God’s house.” (Gen. 28:22)

Here follows the singing of Hallelujah.

The service is concluded with the Benediction.

Service for Dedication of a Synagogue

March

Organ

(Processional)

The Building Committee, President, Past Presidents, Officers and Rabbis carrying the Scrolls of the Law, enter in procession.

Choir

Lift up your heads, O ye gates,	שאו שְׁעָרִים רְאשֵׁיכֶם
And be ye lifted up, ye everlasting doors;	והנשאו פתחי עולם
That the King of glory may come in.	ויבא מֶלֶךְ הַכְּבוֹד :
'Who is the King of glory?'	מי זֶה מֶלֶךְ הַכְּבוֹד
'The Lord strong and mighty,'	יְיָ עֲזוֹז וְגִבּוֹר.
The Lord mighty in battle.	יְיָ גִבּוֹר מִלְחָמָה :
Lift up your heads, O ye gates,	שאו שְׁעָרִים רְאשֵׁיכֶם
Yea, lift them up, ye everlasting doors;	ושאו פתחי עולם
That the King of glory may come in.	ויבא מֶלֶךְ הַכְּבוֹד :
'Who then is the King of glory?'	מי הוא זֶה מֶלֶךְ הַכְּבוֹד
'The Lord of hosts;	יְיָ צְבָאוֹת הוּא מֶלֶךְ
He is the King of glory.' Selah.	הַכְּבוֹד מְלִיךָ :

When the procession reaches the Ark, minister recites and choir responds to the following declaration:

Hear, O Israel, the
Lord our God, The Lord
is One.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ
יְיָ אֶחָד:

The scrolls are then deposited in the Ark and the minister repeats:

The law of the Lord
is perfect, restoring the
soul; the testimony of
the Lord is sure, making
wise the simple.

תּוֹרַת יְיָ תְּמִימָה
מְשִׁיבַת נַפְשׁ. עֲדוּת יְיָ
נֶאֱמָנָה מְחַבִּימַת פְּתִי:

The precepts of the
Lord are right, rejoicing
the heart; the fear of
the Lord is clean, enduring
forever.

פְּקוּדֵי יְיָ יִשְׁרִים מְשִׂמְחִי
לֵב. יִרְאֵת יְיָ מְהוֹרָה
עוֹמֶדֶת לְעַד:

For I give you good
doctrine; Forsake ye not
my teaching.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם
תּוֹרַתִּי אֵל מַעֲזֹבוֹ:

She is a tree of life to
them that lay hold upon
her, and happy is every-
one that holdeth her
fast. Her ways are ways
of pleasantness and all
her paths are peace.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים
בָּהּ וְתוֹמְכֶיהָ מְאֻשָּׁר:
דְּרָכֶיהָ דְּרָכֵי נֶעֱם וְכָל
נְתִיבוֹתֶיהָ שְׁלֹום:

(The key is then presented by the Chairman of the Building Committee who makes an address.)

The President accepts the key, responding with an address.

The Perpetual Lamp is lighted by the oldest member of the congregation, who, in doing so, recites the following:

Be praised, O Lord,
our God, King of the
Universe, Who hast
given us life, sustained
us and permitted us to
celebrate this festive
day of the dedication of
this house.

בְּרַדָּךְ אֵתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם שְׁהַחֲיֵנוּ
וְקִבְּלֵנוּ וְהַגִּיטָנוּ לְזִמְנָהּ הַזֶּה:

An anthem is then sung by the Choir, and is followed by the Dedication Prayer:

Almighty and Eternal God! Not unto us but unto Thee be the glory. What we have and what we are we owe to Thee. Thou hast chosen Israel to proclaim Thy truth. If Thou, O Lord, hadst not been on our side when men rose up against us, they would have overwhelmed us. Goodly is our portion; glorious our heritage; sublime our mission. Thou art the Keeper of Israel, Who sleepest not nor slumberest.

We thank Thee, for the continued manifestations of Thy providence. We thank Thee for the rich opportunities accorded us to exalt Thy holy

name. Above all we thank Thee for the completion of this our undertaking and the fruition of our hopes.

We know well that neither the heaven nor the heaven of heavens can contain Thee; yet, we have builded this sanctuary so that we may feel that Thou dwellest in our midst.

And now we pray that Thou mayest look with favor upon this, Thy habitation. May the worship offered within its walls bring joy and comfort to the sorrowing, light to those who walk in darkness and peace to all troubled souls. May the influence issuing from this house make for righteousness among men. May Thy spirit abide with us in this hour. May the words of our lips and the meditations of our hearts be acceptable in Thy sight, our Rock and our Redeemer. AMEN.

Choir

How goodly are Thy	מִהֲפֹבֹא אֱהִיָּךְ יַעֲקֹב
tents, O Jacob,	
Thy dwellings, O	מִשְׁכְּנֶיךָ יִשְׂרָאֵל:
Israel!	

But as for me, in the	וְאֲנִי בָרֵב חֶסֶדְךָ אָבִא
abundance of thy loving	
kindness will I come into	בֵּיתְךָ אֲשַׁמְחָה אֶל-הֵיכַל
Thy house; I will bow	
down toward Thy holy	קֹדֶשְׁךָ בִּירְאָתְךָ:
temple in the fear of	
Thee.	

Lord, I love the habitation of Thy house, and the place where Thy glory dwelleth.

יְיָ אֱהָבְתִּי מְעוֹן בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ :

And so I bow down and bend the knee; and kneel before the Lord, my Maker.

וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע
אֶכְרַע לִפְנֵי-יְיָ עֹשֵׂי :

But as for me, let my prayer be unto Thee, O Lord, in an acceptable time; O God, in the abundance of Thy mercy, answer me with the truth of Thy salvation.

וְאֲנִי תַפְלִיתִּי לָךְ יְיָ עַתָּה
רְצוֹן אֱלֹהִים כָּרֵב חַסְדְּךָ
עֲנֵנִי בְאֱמֶת יִשְׁעֶךָ :

Scripture reading from I Kings VIII: 22-66

Anthem

Choir

Dedication Sermon

Psalm CL

Choir

Hallelujah.

Hallelujah. Praise God in His sanctuary; Praise Him in the firmament of His power.

הַלְלוּהוּ הַלְלוּ אֱלֹהֵי הַקֹּדֶשׁ
הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ :

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו
הַלְלוּהוּ כָּרֵב גָּדְלוֹ :

Praise Him with the
blast of the horn;

Praise Him with the
psaltery and harp.

Praise Him with the
timbrel and dance;

Praise Him with
stringed instruments
and the pipe.

Praise Him with the
loud-sounding cymbals;

Praise Him with the
clanging cymbals.

Let everything that
hath breath praise the
Lord. Hallelujah.

הללוהו בַּחֲקֹעַ שׁוֹפָר

הללוהו בַּגִּיטָּה וְכִנּוֹר :

הללוהו בַּתֶּף וּמַחֲוֹל

הללוהו בַּמִּנִּים וְעֹגֵב :

הללוהו בַּצִּלְצֵלִי-שָׁמַע

הללוהו בַּצִּלְצֵלִי תְרוּעָה :

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה

הַלְלוּיָהּ :

*Here follows the regular Evening Service if the
Dedication takes place in the afternoon or the
regular Morning Service if the Dedication takes
place in the morning.*

Benediction

Service for Observance of a Congregational Anniversary

Prelude

Organ

Regular Evening or Morning Service

Psalm C

Choir

Prayer:

H EAVENLY FATHER! A thousand years in Thy sight are as yesterday which is past. Yet to us, whose days are few and whose power is limited, every completed year is of moment and worthy of observance. May we then so count our days as to apply our hearts unto wisdom.

We thank Thee that this Thy holy congregation has passed another milestone in its existence. We know that its survival would not have been possible, hadst Thou not looked with favor upon our work. This is indeed a day which Thou hast made. Therefore, we rejoice and pour out our hearts in gladness. In unison we exclaim: "Give thanks unto the Lord, for He is good; His mercy endureth forever!"

We thank Thee, that because Thy spirit dwells here, this house has become a gateway to heaven. We thank Thee for the solace and strength our prayers here have brought us; for the devotion to lofty purpose and the loyalty to ennobling ideals with which we have been imbued. We thank Thee for the divine truths which have been here pro-

claimed; for the religious spirit which has been here deepened; and for the human service which has been here inspired. We thank Thee for the mutual sympathy and co-operation which have been here stimulated.

Mayest Thou ever watch over this, Thy house, and the people who gather within its walls. May all who enter here, realize how awe-inspiring is this place, that it is none other than the house of God. Vouchsafe Thy blessing to every man, woman and child of this congregation. Fill with the spirit of wisdom and understanding those who are entrusted with the guidance of this congregation. Bless those who do service at Thine altar, so that by their prayers and teachings hearts may be hallowed and souls inspired. In Thine unbounded grace bless our city, our state and our country. May justice and peace reign within our borders. Hasten the dawn of the day when "Violence shall no more be heard in our land, wasting or destruction within our borders, but when every city shall call its walls Salvation and its gates Praise." Do Thou establish, O Lord, the work of our hands; yea, the work of our hands establish Thou it." AMEN.

Anthem

Choir

Sermon

Psalm CL. Hallelujah

Choir

Benediction

NOTE:—In some congregations such a service is extended over two or three days. The prolongation of the service is recommended in the event of special anniversaries, like the fiftieth, sixtieth, seventy-fifth and hundredth year of a congregation's life. It stimulates congregational zeal and activity. In such case it is well to assign subjects to speakers, so that there may be no overlapping of thought. The treatment of various phases of the synagogue's purpose will subserve the aim and character of the celebration.

Service for the Consecration of a New Home

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּי וְקוֹמָנוּ
וְהַיִּצְעָנוּ לְזֵמַן הַזֶּה:

BE PRAISED, O LORD OUR GOD, KING OF
THE UNIVERSE, Who hast granted us life,
sustained us and permitted us to celebrate this
happy day.

Psalm XV: 1-5.

“Lord, who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy holy mountain?

He that walketh uprightly and worketh right-
eousness, and speaketh truth in his heart;

That hath no slander upon his tongue, nor doeth
evil to his fellow, nor taketh up a reproach against
his neighbor;

In whose eyes a vile person is despised, but he
honoureth them that fear the Lord; he that swear-
eth to his own hurt and changeth not;

He that putteth not out his money on interest,
nor taketh a bribe against the innocent. He that
doth these things shall never be moved.”

Psalm CXII

“Happy is the man that feareth the Lord, that
greatly delighteth in His commandments.

His seed shall be mighty upon earth; the gen-
eration of the upright shall be blessed.

Plenty and riches shall be in his house, and his righteousness shall endure forever.

There ariseth in the darkness a light to the upright; he is gracious, and merciful and righteous.

Well will it be with the man who is kind, and lendeth; he will guide his affairs with justice. Surely unto eternity shall he not be moved: in everlasting remembrance shall the righteous be held. Of an evil report shall he not be afraid: his heart is firm, trusting in the Lord.

Well supported is his heart, he shall not be afraid, until he looketh on (the punishment of) his assailants.

He distributeth, he giveth to the needy; his righteousness endureth forever; his horn shall be exalted in honour.

The wicked shall see it, and be vexed; he will gnash with his teeth, and melt away: the longing of the wicked shall perish."

Psalm CXXVII.

"Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.

It is vain for you that ye rise early, and sit up late, ye that eat the bread of toil; So He giveth unto His beloved in sleep.

Lo, children are a heritage of the Lord; the fruit of the womb is a reward.

As arrows in the hand of a mighty man, so are the children of one's youth.

Happy is the man that hath his quiver full of them; they shall not be put to shame when they speak with the enemies in the gate."

Prayer

O Eternal God, and God of our Fathers! As Thy children enter this house, which is henceforth to hold and shelter them, their thoughts turn in grateful praise to Thee, the Giver of all good. Humbly do we ask Thy blessing upon this home. Grant that it may be a home in the truest sense; a home, wherein love and faith are the supporting pillars; wherein harmony dwells and happiness reigns. May the tender ties of the family-circle be strengthened and deepened, and, through Thy loving-kindness, remain unbroken.

May the passing days bring its members closer to each other so that in all things and at all times the hearts of the parents shall turn to the children and the hearts of the children to the parents. Let peace and purity be the guardian angels of this home. Protect Thou it from dangers without and from perils within. May its every member bring unto its altar his share of devotion, love, loyalty and sacrifice, so that this home may become a temple worthy of Thy presence. AMEN.

Service at Circumcision

Introductory Note:—It often happens that a surgeon performs the circumcision and the Rabbi is asked to read the accompanying service. The following is the service suggested.

Rabbi:

בָּרוּךְ הוּא בְּשֵׁם יי:

Blessed be he that cometh in the name of the Lord.

Father:

In conformity with ancient and hallowed Jewish usage, I, _____, present my son for circumcision, the sign of the covenant between God and Abraham.

Rabbi:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל הַמִּילָה:

Praised be Thou, O Lord, our God, King of the Universe, Who hast sanctified us with Thy commandments and enjoined upon us the rite of circumcision.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחֲיֵנוּ וְקִמַּמְנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Praised be Thou, O Lord, our God, King of the Universe, Who hast kept us alive, sustained us and

permitted us to witness this day in gladness and in joy.

When the act of circumcision has been completed, the Rabbi holding a goblet of wine, says:

We praise Thee, O God, our God, King of the Universe, Keeper and Guardian of Israel, that Thou hast chosen Israel as Thy people and concluded with him an everlasting covenant. Thou hast sanctified each child in Israel from the mother's womb to be a living witness to Thy truth and a member of Thy priest people:

בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן:

Praised be Thou, O Lord, our God, King of the Universe, Who hast created the fruit of the vine.

Prayer

O Lord, our God! We invoke Thy blessings upon this child whose name shall be called in Israel ————. Watch over him and protect him in Thy loving kindness. Keep him in health and strength of body and mind unto a good old age. Be Thou his support and stay. Guide him with Thy grace, so that by his devotion to Thy law he may become a blessing to himself and his parents and thus sanctify Thy name in the eyes of men. And as he now enters the covenant of Abraham, so may it be granted him to enjoy the blessings of Thy law, the happiness of marriage and the privilege of human service. AMEN.

Public Service Prayer for Naming of a Child

○ LORD, OUR GOD, GIVER OF LIFE AND SOURCE OF JOY! Grateful parents have appeared before Thee in this holy temple, to thank and praise Thee for the child with which, in Thy mercy, Thou hast blessed them.

Mayest Thou give unto them strength and wisdom, that they may realize the sacredness of their obligations and strive to fulfill these worthily. May they prove their thankfulness to Thee, by the care which they shall bestow constantly upon their child and by the religious training which they shall ever give it. Extend, O Father, Thy sheltering arm over this child, whose name shall be called in Israel ————. May it unfold in health and vigor, be a source of happiness unto its parents and all who love it, and become a blessing unto Israel and humanity. AMEN.

Confirmation Service

Religion to the Jew is an inheritance. To know, to value and to love that inheritance is the purpose of the child's religious education and training. Confirmation, as the term indicates, is a means adopted by parents, teachers and Rabbi, to deepen and confirm in the child the knowledge, convictions and sentiments acquired during its formative period.

Confirmation is a religious ceremony, by which we would signalize the attainment on the part of the son or daughter of Israel, to that period of life when, mentally, morally and spiritually, he or she enters upon the obligations and duties of Judaism. It should be merely a simple and devout service in which the confirmant's understanding and acceptance of the precepts and practices of Judaism are indirectly but none the less clearly revealed. History and tradition have combined to endow with sublimest sentiment, the Sefer Torah, (the Scroll of the Law,) as the standard of the hosts of Israel throughout the ages and in all lands. The appeal to this universal and profound sentiment is most effectively called forth on the traditional day of the giving of the Law—Shavuoth. This day has, therefore, been commonly accepted as the most appropriate for the Confirmation ceremony. The reading of that epitome of the Law, the Ten Commandments, by one or more of the Confirmants and repeated by all in unison, is like an impressive re-

enactment of the solemn scene at Sinai, when, with one accord, the people declared: "We will do and we will hearken."

As the Feast of Shavuoth was not only the feast commemorating the giving of the Law, but was also the feast of the early harvest, we, therefore, mark the observance of it by an offering of nature's products. In ancient Israel the first fruits were brought as an offering unto the Lord. Therefore, the confirmants bring flowers to the altar, which should be afterwards sent to the hospitals to gladden the hearts of the suffering.

Besides the Ten Commandments, a summary of Jewish doctrines may well be pronounced in unison.

There are two methods of holding the Confirmation Service. One limits itself entirely to what is indispensable to the Confirmation Service. It consists of prayers; reading of the Torah and Haftarah and the Declaration of the Principles of Faith. The other method, in addition to all this, provides for a reproduction of the content of instruction in the form of brief essays given by individuals of the Class. An example of each method is here given.

I.

Order of Confirmation Services to be Held on Shavuoth.

The Class enters the Temple preceded by two officers of the Congregation, the choir singing the twenty-fourth Psalm.

Service: Union Prayer Book, pages 165-202.

Prayer before the Torah is taken from the Ark.
Choir—L'cho Adonoy.

The Reading of the Torah—Exodus XIX:1-9
and XX:1-17.

The Reading of the Haftarah—Joshua XXIV.
Prayer upon returning the Torah to the Ark.
Choir—Etz Chayim.

Opening Prayer.

Choir.

*(While the choir sings the Confirmants deposit
their flowers.)*

Prayer—Flower Offering.

The Significance of the Day.

Sermon.

Choir.

The Doctrines of Judaism—Class.

The Confession of Faith—Class.

Choir.

The Concluding Prayer.

Blessing of the Confirmants by Rabbi.

Dismissal of the Class to Parents for their blessing.

Conclusion of the Shavuoth Service—Union Prayer Book—224-227.

Choir—Hallelujah.

Benediction.

NOTE:—It is suggested that where the Class is large, the various prayers be spoken in unison. This will enable the entire class to participate in the service.

II.

Order of Confirmation Services to be Held on Shavuoth

1. Service: Union Prayer Book, pages 165-202.

2. *During the singing of En Komoch, the children are led in by two officers of the congregation and take their places before the Ark. The Ark is opened and Psalm XXIV is read as follows:*

Rabbi:

The earth is the Lord's, and the fullness thereof;
The world, and they that dwell therein.

Who shall ascend into the mountain of the Lord?

And who shall stand in His holy place?

Children:

He that hath clean hands, and a pure heart;

Who hath not taken My name in vain,

And hath not sworn deceitfully.

Rabbi:

He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

Children:

Such is the generation of them that seek after
Him,

That seek Thy face, even Jacob. (*Ps. 24:6.*)

Rabbi and Choir:

Adonoy, Adonoy.

Prayer by the Rabbi, ending with:

"And this is the law which Moses set before the
children of Israel."

Children:

Come ye, and let us walk in the light of the Lord.
(*Is. II:5.*)

Sh'ma

Rabbi

Lecho Adonoi

Choir

3. Reading from the Torah—Exodus XIX:1-9,
and XX:11-17—by a member of the Class.

4. Reading of the Haftarah—Joshua XXIV—
Union Prayer Book, p. 213—by a member of the
Class.

5. Return of the Scroll to the Ark and singing
of Etz Chayim.

6. Confirmation Hymn.

7. Opening Prayer—by a member of the Class.

8. Floral Song.

9. Prayer of the Floral Greeting—by a member of the Class.

10. Brief Addresses by the Confirmants:

(Under this heading, it is provided that the children reproduce in the form of very brief essays, the content of instruction given in the Confirmation Class during the year. Each child, according to this plan, is to have something to say. The subjects are to be arranged as follows:)

The Fundamental Religious Feelings.

The Fundamental Doctrines.

The Duties Based on the Ten Commandments.

The Festivals, Observances and Institutions of Judaism, and such general themes as are appropriate.

(The language is to be simple, the essays written by the Rabbi and to be spoken by the children. The following subjects are suggested with a view of providing for a fairly large class, thirty or more. The Rabbi will naturally be governed in his selection of themes, by the number of children in the Class, the purpose of the Confirmants' addresses being to reproduce the essentials of instruction.)

SUGGESTED THEMES.

Reverence.

Gratitude.

Faith.

God and God of our Fathers.

Man, the image of God.
Revelation and the Holy Scriptures.
Immortality.
Israel a Priest People.
The Messianic Hope.
The Kingdom of God on Earth.
Confirmation.

These subjects are, as it were, introductory to:

The Decalogue.

(This is to be recited in English, either by one pupil, or by the whole Class.) Then ought to follow ten themes, based on the Ten Commandments. The following are suggested:

God our only Redeemer.
False and True Worship.
The Hallowed Name.
The Sabbath.
Our Parents.
The Sacredness of Life.
The Sacredness of the Soul.
The Sacredness of Justice.
The Sacredness of Honor and Truth.
The Purity of the Heart.
Holiness.
The Feast of Pesach or Freedom.
The Feast of Shavuoth or Law.
Rosh Hashono or Justice.
Yom Kippur or Love.
The Feast of Succoth or Providence.

Charity.

The Love of Neighbor.

The Love of God.

The Home.

The Sanctification of the Name (Kiddush Ha-Shem).

Anthem

Choir

11. Sermon by the Rabbi.

12. Confession of Faith.

Rabbi:

"Are you now willing before God, the Most-High, and in the hearing of this assembly, to pronounce the fundamental doctrines of the Jewish faith, and to promise to lead a virtuous life in conformity with our ancestral religion, in honor of your parents, and in obedience to God?"

Confirmants:

"Yes, we are."

Rabbi:

"Then pronounce the first doctrine of the Jewish Faith."

Confirmants:

"We believe that there is one God, an eternal, spiritual and most holy Being, Who created heaven and earth and ruleth the world with perfect wisdom, with infinite justice and with everlasting love. He is our God, and there is none beside Him."

Rabbi:

"This, indeed, is our God and the God of our Fathers. And will you love Him with all your heart, soul and might?"

Confirmants:

"Yes, we will."

Rabbi:

"Then join me in exclaiming:"

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

"Hear, O Israel, the Lord our God, the Lord is One!"

Confirmants:

II. "We believe that all men are children of God, created in His image, endowed with an immortal spirit, destined to share in the eternal happiness by following His way of righteousness; and that Israel being the first to recognize God, has been chosen His priest among the nations to lead them to truth and salvation."

Rabbi:

"This indeed, is the inheritance of Israel. And will you strive to be faithful to your duties as Israelites and as children of God?"

Confirmants:

"God shall be our Ideal of Life."

Rabbi:

"Then say with me:"

בְּרוּךְ שְׁמֵתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ :

“Blessed be the Lord, Who hath given the Law unto Israel in His holiness.”

Confirmants:

III. “We believe that God ruleth and judgeth all men and nations in righteousness and love. By rewards and punishments, by joys and sufferings, He educateth them to ever higher aims, until at last the time will come when mankind will be united in a life of divine truth and everlasting salvation and God will be King and Father of All.”

Rabbi:

“This, indeed, is the Kingdom of God, and will you promote it with all the strength of your body and soul?”

Confirmants:

“Yes, we will.”

Rabbi:

“Then say with me:”

יְמִלֵּךְ יי לְעֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר הַלְלֵנָה:

“The Lord shall reign forever, Thy God, O Zion, from generation to generation. Hallelujah.”

13. Closing Prayer—Member of the Class.

14. Blessing of the Confirmants by the Rabbi.

15. As children have been blessed, they go to their parents.

16. Conclusion of the Service according to the Union Prayer Book.

Conversion Service

It is presumed that this service has been preceded by the Rabbi's careful instruction of the convert. The instruction should include the following subjects: Summaries of Jewish History, Jewish Ceremonies, with special emphasis on the origin and observance of Sabbath and holy days, and Principles of the Jewish Faith and Conduct.

At least two persons representative of the Jewish community, preferably Rabbis, should be invited to witness the conversion service. If Rabbis are not available, the two leading officers of the congregation should be selected.

The convert should then be examined in the subject matter of instruction. Having proved to the witnesses a satisfactory acquaintance with the subjects as specified above, the prospective convert should be asked the following questions by the Rabbi:

QUESTIONS TO BE ASKED THE CONVERT.

1. Is it of your own free will that you seek admittance into the Jewish fold?
2. Are you ready to sever your allegiance to the religion in which you were born and reared?
3. Do you pledge your loyalty to Judaism?
4. Do you promise to cast in your lot with the people of Israel amid all circumstances and conditions?
5. Do you promise to lead the Jewish life?

6. Should you be blessed with children, do you agree to rear your children according to the Jewish faith?

7. Do you also agree to have male children circumcised?

When all these questions have been answered in the affirmative, the convert is to take the following pledge, to be recited by heart or to be repeated by the convert, with the Rabbi prompting it:

PLEDGE.

I, _____, do herewith declare in the presence of God and the witnesses here assembled, that I, of my own free will, seek the fellowship of Israel and that I fully accept the faith of Israel.

I believe that God is One, Almighty, Allwise and Most Holy.

I believe that man is created in the image of God; that it is his duty to imitate the holiness of God; that he is a free-will agent, responsible to God for his actions; and, that he is destined to everlasting life.

I believe that Israel is God's priest-people, the world's teacher in religion and righteousness as expressed in our Bible and interpreted in the spirit of Jewish tradition.

I believe that God ruleth the world with justice and love and in the fullness of time His kingdom will be established on earth.

I promise that I shall endeavor to live, as far

as it is in my power, in accordance with the ideals of Jewish life.

I further promise, that should I ever be blessed with children, I shall rear them in conformity with the Jewish religion. May God strengthen me in these my resolutions. Most fervently, therefore, do I herewith pronounce the Jewish confession of faith:

"Shema Yisroel Adonoy Elohenu Adonoy Echod. Hear O Israel, the Lord our God, the Lord is One."

After this pledge has been taken, it is advisable for the Rabbi to deliver a short charge to the convert. The charge should conclude with Psalm XV.

Psalm XV

"Lord, who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy holy mountain?

He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart;

That hath no slander upon his tongue, nor doeth evil to his fellow, nor taketh up a reproach against his neighbor;

In whose eyes a vile person is despised, but he honoureth them that fear the Lord; he that sweareth to his own hurt, and changeth not;

He putteth not out his money on interest, nor taketh a bribe against the innocent. He that doeth these things shall never be moved."

In case the convert is a woman, the charge should conclude with:

“And Ruth said: ‘Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.’ (Ruth 1:16-17)

After the charge, the Rabbi should take the convert's hand and invest him (her) with a Biblical name in commemoration of his (her) conversion, saying:

“Henceforth, in token of your conversion, your name shall be called in Israel _____. With this name as token you are now a member of the household of Israel and have assumed all its rights, privileges and responsibilities. I pray to Him, from Whom all blessings come, that He may send His light and His truth to guide you.”

יְבָרַכְךָ יי וַיִּשְׁמְרְךָ :

יָאֵר יי פָּנָיו אֵלֶיךָ וַיְתַנְּךָ :

יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם :

The Lord bless thee, and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace.

*After the ceremony the following certificate of conversion, properly signed by the Rabbi and countersigned by the witnesses, should be read before it is handed to the convert. A duplicate of this certificate, properly signed and countersigned, should be put into the archives of the congregation represented by the officiating Rabbi:**

**To All Whom These Presents May Concern,
GREETING:**

..... of
 having come before me,.....
 a rabbi in Israel, on.....,
 with the expressed desire of joining the Jewish
 community, and having declared.....
 belief in the principles of Judaism, a satisfactory
 knowledge of which I have found.....
 to possess, I,....., with the
 sanction of the two associates, whose names are
 appended hereto, have formally received the said
 into the Jewish faith.

.....
 Rabbi Congregation.....

Witnesses:

.....

.....

**It is suggested that this service take place in the synagogue whenever possible.*

The Marriage Ceremony

Rabbi:

ברוכים הבאים:

"BLESSED be ye that come in the name of the Lord."

(Here follows an address.)

(Name of Bridegroom) do you of your own free will and consent take _____ to be your wife and do you promise to love, honor and cherish her throughout life? If so, you will affirm by saying "Yes."

(Name of Bride) do you of your own free will and consent take _____ to be your husband and do you promise to love, honor and cherish him throughout life? If so, you will affirm by saying "Yes."

The Rabbi takes the wedding ring and says to the groom:

"Will you the bridegroom, while placing this ring upon the finger of your bride, repeat after me the following words:

"Be thou consecrated unto me with this ring as my wife according to the faith of Israel and the law of God."

Then the Rabbi, turning to the bride, whether there is an exchange of rings or not, says:

"Repeat after me these words:

"Be thou consecrated unto me with this ring as my husband according to the faith of Israel and the law of God."

The Rabbi lifts a goblet of wine and says:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

"Praised art Thou, O Lord our God, King of the Universe, Who hast created the fruit of the vine."

The bride and groom here drink from the goblet.

The Rabbi then says:

"Be praised, O Lord our God, Ruler of the Universe Who hast sanctified us by Thy law, and hast instituted the sacred relationship of marriage, so that by the union of husband and wife, the welfare and happiness of mankind are furthered and consecrated. Praised art Thou, O Lord, our God, Who sanctifiest life by the holy covenant of marriage."

You have spoken the words and pronounced the ceremony that bind for life. Therefore, in accordance with the rites and usages of Judaism and in accordance with the laws of the State of _____, I declare you _____ and _____ man and wife, and with this declaration I invoke upon you the three-fold benediction:

וּבְרַךְ יְיָ וְיִשְׁמְרֶהָ :

יֵאָר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּנָּה :

יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֶׂם לָהּ שְׁלוֹם :

“The Lord bless thee, and keep thee ;

The Lord make His face to shine upon thee, and
be gracious unto thee ;

The Lord lift up His countenance upon thee,
and give thee peace—peace with yourselves, peace
with your fellow-men and peace with your God,
now and forever. AMEN!”

Silver and Golden Wedding Anniversary

Should a Rabbi be asked to participate in a Silver or Golden Wedding anniversary celebration, it is quite sufficient if he delivers an address appropriate to the occasion and follows the same with prayer and benediction. The following prayer may serve as guide:

PRAYER.

ETERNAL GOD AND FATHER! We thank Thee for the joy and happiness of this hour, wherein Thou hast permitted Thy servants to commemorate this (Silver—Golden) anniversary of their union. This is the day which Thou hast made; we rejoice and are glad in it. We acknowledge in humility that it has been Thy loving care which guided and guarded them during the years that have flown. For the many joys they have experienced, for the happiness they have shared, for the rich blessing of the dear lives Thou hast entrusted to their care, they offer their earnest and fervent gratitude. The trials and burdens that were their lot to bear, they recognize as the dispensations of Thy grace and mercy; the means whereby they were drawn the nearer to each other and their lives were cemented still more closely in loving union.

With hearts filled with gratitude for the past, we beseech the continuance of Thy providential care. May it be Thy will that they be permitted

to continue together in joy and gladness, that hand in hand they may walk down the pathway of the years under the sheltering shadow of Thy divine guidance. Mayest Thou continue Thy blessing unto them in the spirit of our ancient priestly benediction :

יְבָרֶכֶךָ יי וַיִּשְׁמְרֶכָּהּ :

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּתְנֶנָּהּ :

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָהּ שְׁלוֹם :

“The Lord bless thee, and keep thee ;

The Lord make His face to shine upon thee, and be gracious unto thee ;

The Lord lift up His countenance upon thee, and give thee peace.” AMEN.

Public Service Prayer for Persons Recently Married

ALMIGHTY GOD AND FATHER! Deeply grateful for the recent consecration of their union, Thy children _____ have come before Thee. Help them to understand at all times the sanctity of the marriage tie. Aid them to share with one another life's trials as well as life's joys. May they recognize Thy power and Thy goodness in all the experiences of life. Make them to realize that their wedded life must be founded on righteousness, justice, loving kindness, mercy and faithfulness, in the knowledge of Thee. May Thy blessing rest upon this man and woman, that they praise Thy name from this time forth and forevermore. **AMEN.**

Public Service Prayer for Persons Starting on a Journey

ALMIGHTY AND ETERNAL GOD! Thou art our Refuge and our Shield! Our help always comes from Thee, the Maker of heaven and earth. In behalf of our brother (sister) who is about to enter upon a long journey, we turn in supplication unto Thee. Suffer not his (her) foot to be moved. Guard him (her) against danger whether on land or sea. Help him (her) to complete his (her) journey in health and strength. Preserve his (her) going out and his (her) coming in from this time forth, even forevermore.

Hearken Thou to the voice of our supplications, for Thee we praise and Thy greatness we declare, O Lord, Who hearest our prayers. **AMEN!**

Public Service Prayer for the Sick

WITH anxious hearts we implore Thy Mercy, O our Lord, for _____, whom Thou hast laid low on the bed of pain. Thou hast fashioned our frame and Thou knowest the ills to which mortal flesh is heir. Thou hast made us wondrously, so that in the mysterious forces which keep us alive or send us to the grave we might behold the workings of Thy beneficent will, O our God. In Thy benign providence may this illness which has come to our brother (sister) be the messenger of Thy healing power to strengthen the body and purify the soul. May it be Thy will that the sufferings of our dear brother (sister) may be turned in accordance with Thine Eternal laws of justice and loving kindness, into lasting beneficence, so that this affliction may prove unto him (her) a means of chastening and ennoblement. Guide those who minister unto him (her) in his (her) sickness and fill them with wisdom, trust and patience. Graciously grant him (her) Thy help, that he (she) may soon be restored to increased usefulness in the midst of his (her) relatives and friends. O Lord, God, hear our prayer! Heal us and we shall be healed; save us and we shall be saved; Thou art our Deliverer. From Thee comes healing of all our ailments and consolation in our sorrows. AMEN!

Public Service Prayer of Thanksgiving for Recovery from Illness or Rescue from Danger

○ THOU FATHER OF ALL, we rejoice in the constant manifestation of Thy providence. In Thy great mercy Thou hast saved our brother (sister) from the danger which had threatened him (her). Thou hast redeemed him (her) from evil and Thou hast not permitted Thy child to see destruction. We are grateful with him (her) that he (she) has been restored to us in health and strength.

If our faith wavered, yet are we exceedingly glad, that by this experience, Thou hast taught us to know Thee as Thou art, our Savior, Who wilt neither forsake us nor abandon us. Aid us, O God, in our present happiness, now that the shadows are past, not to forget that Thy hand guides us and that Thou hearest our prayers.

We realize that we are not worthy of the least of all Thy mercies, which Thou showest unto us. But Thou metest out according to Thy divine mercy, and not according to our deserts. "Praised art Thou, O Lord, our God, King of the Universe, Who bestowest mercy upon all Thy creatures. AMEN."

Confession for One in Imminent Danger of Death

What shall I say before Thee, O Thou Who dwellest on high, and what shall I recount unto Thee, O Thou Who abidest in the heavens?

Behold Thou knowest all things, both the hidden and the revealed. I acknowledge, O Lord my God and God of my Fathers, that my times are in Thy hand.

For Thou art the rock of my salvation, my portion in this life and my refuge in the life to come.

And if I be gathered unto my fathers, grant that my death may be an atonement for my sins and transgressions, so that I may share in Thine abundant goodness which is stored up

מָה אֹמַר לְפָנֶיךָ יוֹשֵׁב
מְרוֹם וּמָה אֲסַפֵּר לְפָנֶיךָ
שׁוֹכֵן שְׁחָקִים.

הֲלֹא כָל־הַנִּסְתָּרוֹת
וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

מוֹדָה אֲנִי לְפָנֶיךָ יְיָ
אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
שְׁעֵתוֹתַי בְּיָדְךָ:

עַל־כֵּן בְּיָדְךָ אֶפְקִיד
רוּחִי, כִּי אַתָּה צוּר לִבִּי
וְחֻלְקִי מִמַּחְסֵי בְּאֶרֶץ־חַיִּים:
וְאִם אֲאַסֵּף אֶל אֲבוֹתַי

יְהִי רָצוֹן מִלְּפָנֶיךָ שְׁתִּהְיֶה
מִיתָתִי כִפָּרְתִּי עַל־כָּל־
חַטָּאִים וְעֲוֹנוֹת וּפְשָׁעִים
שֶׁחָטָאתִי וְשֶׁעָוִיתִי
וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ וְאֲשַׁבֵּעַ

for those who fear Thee.

Thou, Who art the father of the fatherless and the friend of the widow, protect my loved ones with whose souls my own is knit. Into Thy hand I commit my spirit. Thou hast redeemed me, O Lord, God of Truth.

Praised be Thou, O God, Lord of mercy and forgiveness.

Open to me the gates of righteousness: I will enter through them and praise the Lord!

Hear, O Israel, the Lord is our God, the Lord is One!

Blessed be the glorious name of His kingdom forever and ever!

The Lord, He is God!

(Life having departed, the minister and those present say:)

מֶלֶךְ מוֹכֵד הַצֶּפֶן לִירֵאָיו:

אָבִי יְתוּמִים וְדָן

אֶלְמָנוֹת הֶגֶן בְּעַד קְרוֹבֵי

הַיָּקָרִים אֲשֶׁר נִפְשֵׁי קְשׁוּרָה

בְּנִפְשָׁם: בְּיָדְךָ אֶפְקִיד

רוּחִי: פְּדִיתָ אוֹתִי יְיָ אֵל

אֱמֶת:

בְּרוּךְ אַתָּה יְיָ אֲדוֹן

הַרְחָמִים וְהַסְלִיחוֹת:

פָּתַחוּ לִי שַׁעֲרֵי צֶדֶק

אֲבֹאֲבָם אוֹדָה יְיָ:

שִׁמְעֵי יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ

יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד

מַלְכוּתוֹ לְעוֹלָם וָעֶד:

יְיָ הוּא הָאֱלֹהִים:

The Lord gave, and
the Lord hath taken
away. Blessed be the
name of the Lord.

Praised be Thou, Who
art the righteous Judge.
Amen! Amen!

Go thy way, for the
Lord hath called thee!

Go thy way, and may
the Lord be with thee!

May thy righteousness
go before thee, and the
glory of the Lord re-
ceive thee! **AMEN!**

יְיָ נָתַן וַיְיָ לָקַח יְהוָה שֵׁם
יְיָ מְבָרָךְ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם דִּין הָאֱמֶת:

לֵךְ כִּי קָרָאךָ יְיָ:

לֵךְ וַיְיָ יְהוָה עִמָּךְ:

וְהָלַךְ לִפְנֵיךָ צְדָקָה

וְקִבֹּד יְיָ יִקְחֶךָ. אָמֵן וְאָמֵן:

Funeral Service

(IN THE HOME)

Psalm XC

"LORD, Thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou turnest man to contrition; and sayest: 'Return, ye children of men.'

For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

We bring our years to an end as a tale that is told.

The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and vanity; for it is speedily gone, and we fly away.

So teach us to number our days, that we may get us a heart of wisdom.

O satisfy us in the morning with Thy mercy; that we may rejoice and be glad all our days.

Let Thy work appear unto Thy servants, and Thy glory upon their children.

And let the graciousness of the Lord our God be upon us. Establish Thou also upon us the work

of our hands; yea, the work of our hands, establish Thou it."

ADDRESS

Close with the following prayer:

Out of the depths we cry unto Thee, O God, our Heavenly Father. In Thy hands are the souls of all the living and the spirits of all flesh. Thy loving kindness is never withdrawn from us, but abides with us forever, in death as in life. In Thine infinite wisdom, Thou hast seen fit to lay upon us this heavy burden. Mayest Thou also in Thine infinite mercy, give us strength to bear it.

Guide and sustain us, lest we stray from Thy paths. Give us that strength of faith which shall keep us from murmuring against the justice of Thy dispensation, even when Thou dost afflict us. Grant us, we pray Thee, that understanding which shall enable us to recognize that the hand that woundeth is the hand that bindeth up again. Thou art the Life of all life.

Psalm XXIII

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.

He restoreth my soul; He guideth me in straight paths for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."

יְיָ נָתַן וַיִּי לָקַח יְהִי שֵׁם יְיָ מְבָרָךְ :

"The Lord gave, and the Lord hath taken away.
Blessed be the name of the Lord. AMEN."

II. IN THE CEMETERY.

The coffin is taken into the chapel. Say the following *TZIDDUK HADDIN*:

צַדִּיק אַתָּה יְיָ וַיָּשֶׁר מִשְׁפָּטֶיךָ : צַדִּיק יְיָ בְּכָל-
דַּרְכָּיו וְחִסִּיד בְּכָל-מַעֲשָׂיו : אַדְּקָתְךָ אַדְּקָה לְעוֹלָם
וְתוֹרָתְךָ אֱמֶת : מִשְׁפָּטֵי יְיָ אֱמֶת אַדְּקוּ יַחְדָּו : בְּאִשֶּׁר
דְּבַר-מִלְּךָ שְׁלֹמֹן וּמִי יֹאמֶר לוֹ מֶה תַּעֲשֶׂה : וְהוּא
בְּאַחֶר וּמִי יִשִּׁיבֵנו וְנִפְשׁוּ אֹתָהּ וַיַּעַשׂ : תַּצּוֹר תָּמִיד
פְּעָלֹ כִּי כָל-דַּרְכָּיו מִשְׁפָּט אֵל אֱמוּנָה וְאִין עֲוֹל צַדִּיק
וַיָּשֶׁר הוּא : וְהוּא אֱמֶת וְשֵׁמוֹ אֱמֶת וְגִידוֹ דִּינוֹ אֱמֶת :
דִּין אֱמֶת שׁוֹפֵט אַדְּקָה וְאֱמֶת . בְּרוּךְ דִּין הָאֱמֶת :

The coffin is borne to the grave. Lead the cortege and recite the following from Psalm XCI:

“O thou that dwellest in the covert of the Most High, and abidest in the shadow of the Almighty;

I will say of the Lord, who is my refuge and my fortress, my God, in whom I trust,

Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day;

Of the pestilence that walketh in darkness, nor of the destruction that wasteth at noonday.

There shall no evil befall thee, neither shall any plague come nigh thy tent.

For He will give His angels charge over thee, to keep thee in all thy ways.

‘Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known My name.

He shall call upon Me, and I will answer him; I will be with him in trouble; I will rescue him, and bring him to honour.

With long life will I satisfy him, and make him to behold My salvation.’ ”

When the coffin is lowered, recite:

The dust returns unto the earth as it was, but the spirit unto God Who gave it. Thus we give back to earth that which was of the earth. It is but the house of the spirit, which we now lay in the bosom of the earth. The spirit itself cannot die. Even here on earth the dear ones continue in

the loving remembrance of those to whom they were precious. Their good name is a crown that never fadeth. Their good life is an inspiration to those who come after them. Receive in mercy, O God, the soul of our departed. Graciously pardon his (her) sins and blot out the remembrance of them. For there liveth no man on earth who is so righteous that he sinneth not. Grant him (her) that everlasting joy and peace which Thou hast laid up for us in the world to come. Though no human eye hath seen, nor ear hath heard nor mind hath compassed it, it is still our sure inheritance and our everlasting portion.

The Rabbi leads the mourners in the Kaddish:

Extolled and hallowed	יְתַנַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ
be the name of God	רַבָּא. בְּעֻלְמָא דִּי-קָרָא
throughout the world	בְּרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ
which He has created,	בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
and which He governs	דְּכָל בֵּית יִשְׂרָאֵל בְּעֻנְלָא
according to His right-	וּבְזִמְנָן קָרִיב וְאַמְרוּ אָמֵן:
eous will. Just is He in	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
all his ways, and wise	לְעֵלְמָא וּלְעֵלְמֵי עָלְמֵיָא.
are all His decrees. May	יְתַבְרַךְ וַיִּשְׁתַּבַּח
His kingdom come, and	וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
His will be done in all	
the earth. Blessed be	

the Lord of life and
righteous Judge for
evermore.

To the departed whom
we now remember, may
peace and bliss be
granted in the world of
eternal life. There may
they find grace and
mercy before the Lord
of heaven and earth.

May their souls re-
joice in that ineffable
good which God has laid
up for those that fear
Him, and may their
memory be a blessing
unto those that cherish
it. AMEN.

May the Father of
peace send peace to all
troubled souls, and com-
fort all the bereaved
among us. AMEN.

וַיְהִי הַדָּר וַיִּתְעַלָּה וַיִּתְהַלָּל
שְׁמֹה דְקוֹדֶשׁא בְּרִיךְ הוּא
דְּעֵלָא מִן כָּל-בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבְּחָתָא
וְנִחְמָתָא דְאַמִּירָן דְּעֵלְמָא
וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל צְדִיקָיָא
וְעַד כָּל מִן דְּאִתְפָּטֵר מִן
עֲלָמָא הָרִין בְּרַעֲיָתָהּ
דְּאַלְהָא. יְהֵא לְהוֹן שְׁלָמָא
רְבָא. וְחוֹדְקָא מְבָא לְחַיִּי
עֲלָמָא דְאַתִּי. וְחִסְדָּא
וְרַחֲמֵי מִן קֳדָם מְרָא שְׁמֵי
וְאִרְעָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רְבָא מִן-
שְׁמֵי וְחַיִּים עֲדִינוּ וְעַל
כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוּמֵי
הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ.
וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ
אָמֵן:

Public Service Prayer in Memory of One Recently Deceased

GATHERED here in the fellowship of common worship, we unite in prayer with the family of _____ who recently departed this life. O Thou Who art nigh unto the afflicted and with tender compassion healest the broken-hearted, we beseech Thee, lift the burden of woe from Thy bereaved children. Inspire them with patience and fortitude, that they may bow in resignation to Thy holy will. May they not murmur against Thy wise decrees, but rather learn to know the sanctifying influence of sorrow. May their grief fill them with sympathy for the sufferings of others and impel them to higher service and nobler living. Thus may death lose its sting and the memory of the dear departed be a blessing unto them and unto all of us. **AMEN.**

Public Service Prayer for the Anniversary of Death

○ OUR GOD, Who art full of compassion, Who dwellest on high and beholdest all things that are in heaven and on earth, we invoke Thy holy name and praise Thee for Thy wondrous providence. Thou turnest mourning into joy, the cry of grief into the voice of gratitude, the bitterness of bereavement into the sweetness of memory. We remember before Thee in this house the name of _____ and call to mind the day of his (her) departure. We thank Thee for all the benefits Thou didst shower upon him (her) in his (her) life. Grant him (her) we pray Thee, perfect rest beneath the sheltering wings of Thy loving presence. Purified from all earthly dross, may his (her) soul shine forth among the good and the true like the brightness of the heavens. AMEN!

(Paraphrased from "El Moleh Rachamim.")

Public Memorial Service

(It is suggested that the Public Memorial Service take place on a week day, preferably Sunday, if possible.)

The regular Evening Service, as found in the Union Prayer Book, Vol. I, pp. 231-240, should be used.

The service might continue with the following program:

ANTHEM—

“Adonoy Mah Adam Vatedoehu” - - Choir
(Union Prayer Book, Vol. II, p. 291)

MEMORIAL PRAYER—

ANTHEM—

“Shivisi Adonoy Lenegdi Tamid” - - Choir
(Union Prayer Book, Vol. II, p. 302)

MEMORIAL ADDRESS—

ANTHEM—

CONCLUDING SERVICE—

(Union Prayer Book, Vol. I, pp. 48-51)

ANTHEM—

“Adon Olam” - - - - - Choir
(Union Prayer Book, Vol. I, p. 53)

BENEDICTION—





WERNER LIBRARY



HX I4AB 7

